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THE RESURRECTION OF THE JUST.

The resurrection of the just, though one of the greatest promises of the Lord, in the gospel, is, we think, less understood, by the world at large, than many other things revealed to man, by his holy prophets. At present, excepting the church of Christ, which the world calls mormonites, we do not know of a single sect that holds to or has faith in the resurrection of the just in the flesh; or, in other words, a church and society that mean and hope, by obeying the commands of God in all things; by repentance and baptism for the remission of sins, to receive the gift of the Holy Ghost by the laying on of the hands; hold out faithful to the end, and after death, rise, when the Redeemer comes in the clouds of heaven with power and great glory, and live in the flesh, on earth, and reign with him a thousand years. It is a solemn fact that the right meaning of scripture has been perverted, and the light of the gospel darkened, by the wisdom or cunning of man. Enoch, who walked with God, and built up Zion, in the latter part of the first thousand years of this world, preached the resurrection, and confirmed the doctrine by being translated, with Zion, to the bosom of God. The promise of the resurrection, to Enoch, as published in the third number of the Star, is: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth, and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of mine only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth; unto a place which I shall prepare, an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a new Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be mine abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

This promise to Enoch, and many others to others, have been withheld from man, for many generations, on account of wickedness, and for want of faith: Still the bible has ever contained the blessed promise, though not as plain as the Lord has revealed in these last days. In fact the redemption of the bodies of the righteous, is one of the glorious mysteries of the Lord, unfolded unto them in the

gospel: that they, by obeying the commandments of the Lord, in all things, may live again in the flesh, on earth. Thus Job, who was a man perfect and upright, and one that feared God and eschewed evil, came so near to his privilege that he knew that these things are so, and exclaimed: I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the words: for wrath bringeth the punishments of the sword, that ye may know there is a judgment. This is a positive declaration, and leaves no room for doubt or cavil. It is to the point: I shall see God in the flesh, for myself and not for another, and that, too, in the last days, when he shall stand upon the earth. No wonder the two men who stood by when the Savior ascended up to heaven, after the crucifixion, could say: ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven. Truly, he went in a cloud and shall come in a cloud; he went in the flesh and shall come in the flesh: For, as saith the Lord, But before the arm of the Lord shall fall an angel shall sound his trumpet, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth. And the language of the Psalmist is very plain on this subject:—The righteous shall inherit the land. David rested on this promise when he said: One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Let it be remembered that David desired this thing, before the temple of Solomon was built: Knowing as he says in the 71st Psalm, Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

The prophets knew what the resurrection meant, having had the eyes of their understandings opened, in some instances, by the power of God, to behold the just rise from the dust, at the morning of the resurrection to meet Christ in the air: and live again in the flesh, on earth, a thousand years, while satan is bound. The apostles preached this doctrine with great power, showing that Christ had actually risen from the tomb, in the flesh, as a sample of what should follow. The 15th chapter of first Corinthians, contains many important things on the resurrection of the just, at the second coming of the Savior as well as hints and instructions, on the resurrection of all: Paul says: Moreover, brethren, I declare unto you the gospel which

I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was in me.—Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain.—Yea, & we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only, we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man come also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

Again: after Zion was taken up to heaven; yea, after the world had been, as it were, baptized for its former sins, the Lord revealed himself to Abraham, Isaac, and Jacob, wherefore, the children of Jacob, or Israel, as the Lord named him, became the elect nation to receive the Savior, and heirs of the promise, to rise in the first resurrection, and live again, in the flesh, on earth, if they walked in all the commandments of the Lord blameless: and there is something great promised to that nation, yet, notwithstanding it was scattered abroad for transgressing the commandment. It is the powerful word of the Lord, by the mouth of Ezekiel, which brings flesh upon the dry bones of Israel, and they are alive again. Ezekiel says:—The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about, and behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, prophecy

upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, the bones came together, bone to his bone. And when I beheld, lo, the sinews & the flesh came up upon them, & the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

This promise alone, to the house of Israel, is enough to establish the resurrection of the righteous, in the flesh; and the remainder of the chapter goes to confirm it, so that Israel may dwell in the land of his fathers; but to make the matter plainer, let us quote Paul's words to the Thessalonians: But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. In this Paul does not say the righteous rise in the flesh, but he says, we which are alive, and remain, shall be caught up together with them, (the rising dead, such as the pure members of the Lord's church in the days of the apostles, &c., that died in the hope of a glorious resurrection) to meet the Lord in the air, which is just as plain as to have said, we which remain when the Lord comes the second time, shall be caught up in the body to meet him.

To the saints that trust in the Lord, the whole bible, seemingly, has a reference, in a greater or less degree, to the resurrection of the just. The Psalmist said the righteous

shall inherit the land, and Christ said the meek shall inherit the earth, and so we might go on, and make quotations, till we had brought all that relates to the gospel, from Genesis to Revelations, but, to shorten the matter, and, we may say, to unfold the subject, and bring it to the common understanding of such as seek the truth, let us take a paragraph or two from the book of Mormon. In that, Alma says: Behold, I say unto you, that there is no resurrection; or I would say, in other words, that this mortal does not put on immortality; this corruption does not put on incorruption, until after the coming of Christ. Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. Now I unfold unto you a mystery; nevertheless, there are many mysteries, which are kept, that no one knoweth them, save God himself. But I shew unto you one thing, which I have inquired diligently of God, that I might know; that is, concerning the resurrection. Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that all shall rise from the dead. Now there must needs be a space betwixt the time of death, and the time of the resurrection.— And now I would inquire what becometh of the souls of men, from this time of death, to the time appointed for the resurrection? Now whether there is more than one time appointed for men to rise, it mattereth not; for all do not die at once; and this mattereth not; all is as one day, with God; and time only is measured unto men; therefore there is a time appointed unto men, that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know.— And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and the resurrection. Behold, it hath been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those which are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then it shall come to pass, that the spirits of the wicked, yea, which are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works, rather than good; therefore the spirit of the Devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led

captive by the will of the Devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful looking for of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignment to happiness or misery, according to the words which have been spoken. And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those which have been, or which are, or which shall be, down to the resurrection of Christ from the dead. Now we do not suppose that this first resurrection which is spoken of in this manner, can be the resurrection of the souls, and their consignment to happiness or misery. Ye cannot suppose that this is what it meaneth. Behold, I say unto you Nay; but it meaneth the re-uniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ. Now whether the souls and the bodies of those of which have been spoken, shall all be re-united at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those which die after the resurrection of Christ. Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are re-united, of the righteous, at the resurrection of Christ, and his ascension into heaven. But whether it be at his resurrection, or after, I do not say; but this much I say: That there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to its proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets: And then shall the righteous shine forth in the kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

And now my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have arrested the scriptures, and have gone far astray, because of this thing. And I perceive that thy mind hath been worried also, concerning this thing. But behold, I will explain it unto thee. I

say unto thee, my son, that the plan of restoration is requisite with the justice of God: for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself. And it is requisite with the justice of God, that men should be judged according to their works: and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil; therefore, all things shall be restored to their proper order; every thing to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the devil; the one on one hand, the other on the other; the one raised to happiness, according to his desires of happiness; or good, according to his desires of good; and the other to evil, according to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil, when the night cometh. And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so shall he be rewarded unto righteousness. These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall: for behold, they are their own judges, whether to do good or do evil. Now the decrees of God are unalterable; therefore the way is prepared, that whosoever will, may walk therein and be saved. And now behold, my son, do not risk one more offence against your God upon those points of doctrine, which ye hath hitherto risked to commit sin. Do not suppose because it hath been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold I say unto you, wickedness never was happiness. And now my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness. And now behold, is the meaning of the word restoration, to take a thing of a natural state, and place it in an unnatural state, or to place opposite to its nature? O, my son, this is not the case; but the meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful; therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again: for that which ye doth send out, shall return unto you again, and be restored: therefore the word restore-

tion, more fully condemneth the sinner, and justifieth him not at all.

And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand, which is concerning the justice of God, in the punishment of the sinner: for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery. Now behold, my son, I will explain this thing unto thee: for behold, after the Lord God sent our first parents forth from the garden of Eden to till the ground, from whence he was taken; yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the tree of life. Now we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat, and live forever, that the Lord God placed cherubims and the flaming sword, that he should not partake of the fruit; and thus we see, that there was a time granted unto man, to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated. But behold, it was appointed unto man to die; therefore as they were cut off from the tree of life, therefore they should be cut off from the face of the earth; and man became lost forever; yea, they became fallen man. And now we see by this, that our first parents were cut off, both temporally and spiritually, from the presence of the Lord; and thus we see they became subjects to follow after their own will. Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death; therefore as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state. And now remember my son, if it were not for the plan of redemption, (laying it aside,) as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord. And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience; therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God. And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence. And now the plan of mercy could not be brought about, except an

atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plen of mercy, to appease the demands of justice, that God might be a perfect just God, and a merciful God also. Now repentance could not come unto men, except there were a punishment, which also was as eternal as the life of the soul, should be affixed opposite to the plen of happiness, which was as eternal also as the life of the soul. Now, how could a man repent, except he should sin? How could he sin, if there was no law? How could there be a law, save there was a punishment? Now there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. Now if there was no law given, if a man murdered he should die, would he be afraid he should die if he should murder?—And also, if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either, for they would have no claim upon the creature? But there is a law given, and a punishment affixed, and repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What, do ye suppose that mercy can rob justice? I say unto you Nay; not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes, which was prepared from the foundation of the world.—And thus cometh about the salvation and the redemption of men, and also their destruction and misery; therefore, O my son, whosoever will come, may come, and partake of the waters of life freely; and whosoever will not come, the same is not compelled to come; but in the last day, it shall be restored unto him according to his deeds. If he hath desired to do evil, and hath not repented in his days, behold, evil shall be done unto him, according to the restoration of God.

Our extract from Alma is somewhat long, but it is so full of instruction, that it needs no apology. What greater object can there be of the gospel, which was sent from heaven to Adam, and which has been preached at sundry times from his days until now, than that men might be prepared for the kingdom of God, that the kingdom of heaven might come down, and the righteous rise from the dead, and live again, in the flesh, on earth, a thousand years, before they go into eternity to dwell in the celestial kingdom? This subject is made very plain by the following extract from one of our late commandments from the blessed Redeemer: He that is faithful and endureth, shall overcome the world. He that sendeth up treasures unto the land

of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he, nevertheless, it is appointed to him to die at the age of man: wherefore, children shall grow up until they become old; old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye: wherefore, for this cause preached the apostles unto the world, the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand: and in a time to come, even in the day of the coming of the Son of man, and until that time, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked, and cast them into unquenchable fire.

Not to go beyond our knowledge, there are at least two resurrections yet: one of the just, at the second coming of the Savior, and another at the day of judgment, after the thousand years of peace, when the books are opened, and all men judged according to their works. Concerning the first resurrection the Vision, published in the second number of the Star, says thus: And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he hath given, that, by keeping the commandment, they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power: and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheddeth forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father hath given all things: they are they who are priests and kings, who having received of his fulness, and of his glory, are priests of the most High, after the order of Melchisedeck, which was after the order of Enoch, which was after the order of the only begotten Son: wherefore, as it is written, they are gods, even the sons of God: wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's and Christ is God's: and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people: these are they who shall have part in the first resurrection: these are

They who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in heaven, where God and Christ is the judge of all: these are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the Son, even of God the highest of all; which glory the sun of the firmament is written of as being typical.

The above paragraph is so plain, that we might leave the subject here, but lest any should be left in doubt, or blend the second coming of the Savior with the day of judgment, we continue. In the first resurrection, Christ comes to the righteous, but at the last day, the wicked stand before God and are judged according to their works: let us read the 20th chapter of Revelations: And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until a thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle. the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up th

dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

THE JEWS.

[From the Columbian Register.]

In Palestine of late years, the Jews have greatly increased. It is said that not fewer than 10,000 inhabit Saphet and Jerusalem. At this time the Jews are nearly as numerous as when David swayed the sceptre of the twelve tribes; and on whatever part of the earth's surface they have their abode, their eyes & their faith are all pointed in the same direction—to the land of their fathers and the holy city where they worshiped. Though rejected by God, and persecuted by man, they have not once during 1800 long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole earth.

REMARKS.—The scripture shows two places of gathering: one at Zion, and the other at Jerusalem, for the law shall go forth out of Zion, and the word of the Lord from Jerusalem. To make the subject plainer, let us read the 18th chapter of Isaiah: Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet: hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For after the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion. Again in the 24th chapter is the following: From the uttermost parts of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt treacherously. Fear, and the pit, and the snare, are upon thee, O

inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously. Again, in the 62d chapter we read: For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.—Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. Jeremiah says, in the 23d chapter and 3d verse: And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds: and they shall be fruitful and increase. And again, in the 31st chapter, 4th, 5th, and 6th verses: Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. Joel says in the last verse of his second chapter, that it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. And the book of Mormon says, in the sixth chapter of Ether: Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land: and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after that it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a new Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built up unto the house of Israel; and that a new Jerusalem should be built up upon this land, unto the remnant of the seed

of Joseph, for the which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not, wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.

This being the case, the above article gives us some joy: the word of the Lord has gone out in righteousness, and will not return void: Israel will now be gathered from all the countries where he was scattered, ready to enter into the sacred rest with all that have part in the first resurrection. It is not scripture, however, that Jerusalem is to become "the glory of the whole earth" but the Lord says, a praise; and beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

The command of the Lord to restore, has gone forth, that Israel may prepare to meet his God; and how easy it would be for the world to know it, if they would search the words of the Lord, and watch the signs of the times: for the Holy One of Israel, the Savior, while ministering to the Nephites, which dwelt on this continent, and who were a branch of Israel, and of the tribe of Joseph, thus said: "Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people: and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign: for verily, I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people which are a remnant of the house of Jacob, and concerning this my people which shall be scattered by them; verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father from them unto you: for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity;

for thus it behooveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause; that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things shall come to pass, and thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people which are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths: for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them which will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, which am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people which are of the covenant; and my people which are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, we be unto the Gentiles, except they repent: for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strong holds; and I will cut off witchcrafts out of thy hand, and thou shalt have no more sooth-sayers; thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel: and I will execute vengeance and fury upon them, even as upon the heathen such as they have not heard."

Thus said the Lord unto the Nephites, upon this land, and it will come to pass. But this is not all, for Zechariah says, by the power of the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within

him: Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all the people: and all that burden themselves with it shall be cut in pieces, tho' all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.— And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

Thus spoke Zechariah unto Israel, and it will come to pass, for Jacob while telling his sons what should befall them in the last days, says of Judah, and unto him shall the gathering of the people be. And Moses said: Hear, Lord, the voice of Judah, and bring him unto his people. Well may the Jews look for the Lord, and well may Israel begin to lift up his head, for the hour of his redemption is nigh.

The Evening and the Morning Star.

INDEPENDENCE, MO. DECEMBER, 1832.

THE WAY OF JOURNEYING FOR THE SAINTS OF CHRIST.

Feeling a great anxiety for the welfare of the disciples of our coming Lord, that they may keep his commandments blameless, at all times, and in all things relative to their salvation, it is thought proper to give some instruction upon the subject of journeying to the land of Zion. Fulfilling the commandment, and experience, have already shown, that, to come by land, especially from the state of Ohio, and this side, is the safest, and generally the quickest, and cheapest. Besides the saving of time and money, you save risks and many dangers: Firstly, of disasters upon the waters, and secondly, in some degree, the fear and trouble of the cholera, which the Lord has sent into the world, and which may, without repentance, ravage the large towns near the waters, many years, or at least, till other judgments come.

Again: When a number of disciples are crowded together upon a boat, they cannot attend to their prayers before the Lord, in the season thereof, that they may enjoy the influence of the Holy Spirit: Wherefore, they cannot set that example before the world, which will be seen among them that journey like the children of Israel, pitching their tents by the way; preaching to the inhabitants as much by deeds, as by words; walking so worthily before the Lord; keeping his commandments so strictly, in very deed, and bearing their fatigue so patiently, that the most careless people, about things of eternity, will be constrained to say: They act like the children of God. Brethren, great things are required at your hands: you have the immediate commandments of the Lord to walk by, and if you do not keep them, in every point, how do you suppose that the unbelieving can be made to believe them? or how can you expect the blessings of heaven? If you would persuade the people to keep the commandments, you must first keep them yourselves. If you would entice men to flee from the wrath to come, you must go yourselves. If you would urge men to leave the houses they now live in, you must show them better ones. Evil must be overcome with good.

In the commandment which follows, the Lord points out the way for his saints to journey. In others there are necessary cautions and hints: For instance: The bishop, or his agent, is to make known the privileges of the

and from time to time, &c., that the gathering be not in haste, or by flight. Again: Every disciple that comes to Zion, as a faithful servant that would be approved, must bring with him, a certificate from the bishop in the east, or from three elders; and let not your flight be in haste, but let all things be prepared before you. And now, behold, this is the will of the Lord your God, concerning his saints: That they should assemble themselves together unto the land of Zion, not in haste, lest there shall be confusion, which bringeth pestilence. Now brethren, you behold for yourselves, that the language of the Lord is plain, and positive, and, if you should act contrary to his commandments, you may not only be sorely chastened, but even consumed by the pestilence, for as sure as the Lord lives, he will not be mocked with the pretensions of any in these last days: The Lord requires of all men to fulfil their vows unto him: Therefore, if you promise to keep his commandments, do so, and the blessings of heaven are yours.

REVELATION GIVEN AUGUST, 1831.

Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts: but verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief: nevertheless, I suffered it that ye might bear record: behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters; yes, and especially upon these waters: nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might be one; that you might not perish in wickedness; but now verily I say, it behooveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps, take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome: and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them. And let the residue take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree. And now behold, for your good I gave unto you a commandment concerning these things; and I the Lord will reason with you as with men in days of old.

Behold I the Lord in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters: wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And, as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints; that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in their snares: I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: I the Lord was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it mattereth not to me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments, hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment you shall give unto all your brethren: nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter: and unto you it is given the course for the saints, or the way for the saints of the camp of the Lord, to journey. And again, verily I say unto you, my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people: yea, unto him whose anger is kindled against their wickedness; a people who is well nigh ripened for destruction; and from thence let them journey for the congregations of their brethren, for their labors, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and

my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death; even so. Amen.

REVELATION GIVEN DECEMBER, 1831.

Hearken and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power has been given. For verily thus saith the Lord, it is expedient in me, for a bishop to be appointed unto you, or of you unto the church in this part of the Lord's vineyard: and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, the elders of the church in this part of my vineyard, shall render an account of their stewardship, unto the bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed, and ordained unto this power: this is the will of the Lord your God, your Redeemer; even so. Amen.

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop, which has been ordained unto the church in this part of the vineyard; which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the church, to the poor and needy: and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop in Zion, who shall pay the debt out of that which the Lord shall put into his hands: and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom, unto the church, and unto the world, shall answer the debt unto the bishop in Zion: thus it cometh out of the church, for according to the law every man that cometh up to Zion, must lay all things before the bishop in Zion.

And now, verily I say unto you, that as every elder in this part of the vineyard, must give an account of his stewardship unto the bishop in this part of the vineyard, a certifi-

cate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed stewards over the literary concerns of my church, have claim for assistance upon the bishop or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church, in all things; that they also may render themselves approved in all things and be accounted as wise stewards. And now, behold this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings.—Amen.

A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion. Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This is also an ensample. Amen.

THE INDIANS.

It is not only gratifying, but almost marvelous, to witness the gathering of the Indians. The work has been going on for some time, and these remnants of Joseph gather by hundreds and settle west of the Missouri and Arkansas. And is not this scripture fulfilling: Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, through the instrumentality of the government of the United States? For it is written, Behold I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.—Thus said the prophet and so it is; and there is reason to rejoice that the great purposes of the Lord are fulfilling before our eyes, and that the time is approaching when his people will be willing in the day of his power.—Last week about 400, out of 700 of the Shawnees from Ohio, passed this place for their inheritance a few miles west, and the scene was at once calculated to refer the mind to the prophecies concerning the gathering of Israel in the last days. For the instruction of our readers, we make a quotation from the book of Mormon: And I command you that

ye shall write these sayings, after that I am gone, that if it so be that my people at Jerusalem, they which have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes which they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed which shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel. And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign: for verily, I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people which are a remnant of the house of Jacob, and concerning this my people which shall be scattered by them; verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father from them unto you: for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel: therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among

my people, O house of Israel; and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people which are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths: for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them which will not believe it although a man shall declare it unto them.

ZION.

It was said, when the righteous gathered together, in the days of Enoch, that the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them: and such must be the case in these last days, when the Lord is pruning his vineyard for the last time, and gathering his elect from the four quarters of the earth. One cannot be above another in wealth, nor below another for want of means, for the earth is the Lord's and the fulness thereof. Neither shall men labor for the Lord for wages. As it is written in the book of Mormon: Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing: wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish.

Men have no right to trust in an arm of flesh, and for this reason, that Zion may again be built up on earth, that faith may increase, and the saints rely upon the mercies of God, and as the Lord hath said in the preface to his commandments: Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph, and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled, which was written by the prophets: The weak things of the world should come forth and break down the mighty and strong ones; that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world;

that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple; unto the ends of the world; and before kings and rulers.

The book of Mormon declares that the land which is now called America, is a choice land above all others, and we believe it, because the Lord has said it, and we have seen it.—

At present, the world thinks much of America because it is trying the experiment of a free government; and the people of the Lord are beginning to lift up their heads and rejoice, because Jesus the Redeemer is setting up his kingdom upon this choice land above all others, and it is no more to be confounded.

We came across the following, which brought to mind the above reflections:—

A LEAF FROM AN OLD ALMANAC.

[From the New England Magazine for Sept.]

The father of the late Fisher Ames, it is generally known, published an Almanac for a long series of years, which in its day was highly appreciated and extensively circulated. A mutilated file of this annual was lately found among a bundle of rags, and rescued from the devouring maw of the paper-mill.—It affords, if not a feast, a comfortable luncheon or tit-bit to an antiquarian appetite.—The contents of one leaf are worthy of preservation. It has already escaped the "conflagration" dreaded by its publisher, for almost three quarters of a century; and should it be republished, verbatim et literatim, some future antiquarian may be pleased to find it, as long hence, and pass it on to still future generations. According to all present appearances, the dream of the almanac-maker seems likely, in every respect, "to come to pass."

"America is a subject which daily becomes more and more interesting:—I shall therefore fill these pages with a word upon its past, present and future state.

"I. First, of its past state. Time has cast a shade upon this scene.—Since the creation innumerable accidents have happened here, the bare mention of which would create wonder and surprise; but they are all lost in oblivion: the ignorant natives for want of letters have forgotten their stock; and know not from whence they came, or how, or when they arrived here, or what has happened since. Who can tell what wonderful changes have happened by the mighty operations of nature, such as deluges, volcanoes, earthquakes, &c.—Or whether great tracts of land were not absorbed into those vast lakes or inland seas which occupy so much space to the west of us.—But to leave the natural, and come to the political state: we know how the French have erected a line of forts from the Ohio to Nova Scotia, including all the inestimable country to the west of us, in their exorbitant claim. This, with infinite justice, the English resented; and in this cause our blood has been spilled: which brings to our consideration,

"II. Secondly, The present state of North America. A writer upon this present time says, 'The parts of North America which may be claimed by Great Britain or France are of as much worth as either kingdom.—That fertile country to the west of the Appalachian mountains (a string of 8 or 900 miles in length) between Canada and the Mississippi, is of larger extent than all France, Germany and Poland; and well provided with rivers, a very fine wholesome air, a rich soil, capable of producing food and physick and all things necessary for the convenience of life: in fine, the garden of the world!'—Time was, we might have been possessed of it: at this time two mighty kings contend for this inestimable prize:—their respective claims are to be measured by the length of their swords.—The poet says, the gods and opportunity ride post; that you must take her by the forelock being bald behind. Have we not too fondly depended upon our numbers?—Sir Francis Brown says, 'the wolf careth not how many the sheep be:' but numbers well spirited, with the blessing of heaven will do wonders, when by military skill and discipline, the commanders can actuate (as by one soul) the most numerous bodies of armed people:—our numbers will not avail till the colonies are united; for whilst divided, the strength of the inhabitants is broken like the petty kingdoms in Africa.—If we do not join heart and hand in the common cause against our exulting foes, but fall to disputing among ourselves, it may really happen as the Governor of Pennsylvania told his assembly, 'we shall have no privilege to dispute about, nor country to dispute in.'—"

"III. Thirdly, of the future state of North America. Here we find a vast stock of proper materials for the art and ingenuity of man to work upon:—treasures of immense worth, concealed from the poor ignorant aboriginal natives! The curious have observed that the progress of human literature (like the sun) is from east to west; thus has it travelled through Asia and Europe, and is now arrived at the eastern shore of America. As the celestial light of the gospel was directed here by the finger of GOD, it will doubtless, finally drive the long! long! night of heathenish darkness from America:—so arts and sciences will change the face of nature in their tour from hence over the Appalachian mountains to the western ocean: and as they march through the vast desert, the residence of wild beasts will be broken up, and their obscene howl cease forever;—instead of which, the stones and trees shall dance together at the music of Orpheus,—the rocks will disclose their hidden gems,—and the inestimable treasures of gold and silver be broken up. Huge mountains of iron ore are already discovered; and vast stores are reserved for future generations: this metal more useful than gold or silver, will employ millions of hands, not only to form the martial sword, and peaceful share, alternately; but an infinity of utensils improved in the exercise of art, and handicraft amongst men. Nature through all her works has stamped authority on this law, namely, 'that all fit matter shall be improved to its best purposes.' Shall not then those vast quarries, that team with mechanic stone,—those for structure be piled into great cities, and those for

sculpture into statues to perpetuate the honor of renowned heroes; even those who shall now save their country.

O! ye unborn inhabitants of America! should this page escape its destined conflagration at the year's end, and these alphabetical letters remain legible,—when your eyes behold the sun after he has rolled the seasons round for two or three centuries more, you will know that in ANNO DOMINI 1758,—we dreamed of your times.

NATH. AMES."

GREAT DROUGHT.

The following account of a great drought, is taken from Niles' Register; and, while we read, we cannot help exclaiming: The judgments of God are in all the earth! All flesh is grass, and the wicked shall be cut off, for the Lord will cleanse the world of its corruption.

THE CAPE DE VERD ISLANDS.—No considerable quantity of rain has fallen on these islands for three years—and the land has become parched, and unfit for cultivation; the seed that was sown in the present year remains without the appearance of vitality.—Most of the animals had died of starvation, and the people were hardly able to keep up a miserable existence—their means of purchasing provisions being exhausted by the long duration of the drought—and 12 or 14 were dying daily at Port Praya only. These islands were inhabited by 60 or 70,000 persons; and it is thought that the greater part must perish, if charitable relief be not speedily obtained.

Again: the same paper has an account, also of the following "NEW DISCOVERED ISLANDS! Capt. Hiram Covell, of the barque Alliance, has just returned to Newport, R. I. from the Pacific ocean, and states that on the 7th May, 1831, in latitude 4 deg. 30 min. N. longitude 168 deg. 40 min. E. he discovered a group of 14 islands not laid down on any chart. They were all inhabited, and the natives spoke the Spanish language. He called them the Covell Group."

So the great purposes of the Lord are unfolding to the view of the inhabitants of the earth, for he has some choicè souls among every nation, kindred, tongue, and people; and they must hear his voice and be gathered to Zion, for he hath said the isles shall wait for his law.

It is the will of God that the truth should be known by all men, and it is also according to the order of the Lord, that the church of Christ should have the gifts as in the days of the apostles and prophets: The following letter which appeared in the N. Y. Evangelist, makes a disciple of the Savior think that the Lord will pour out his Spirit upon all flesh that will serve him in truth, in the last days.

Bradford county, Pa. August, 1832.

"SIR—The prayer of my heart to God is, that you may believe the scriptures of the

old and new Testament, if you do not believe what I write. But I now tell you what has taken place since I arrived here. On the 30th of July, there was an appointment for preaching, at 4 o'clock, P. M. by a Methodist. We went to the place but he did not attend; and we occupied the time by prayer and exhortation. The company were Methodists, and a class of people called Mormonites.—After the meeting was over, notice was given that there would be a meeting in the evening at my brother's house. Some of the Mormonites, together with others, collected, and the meeting commenced and went on the same as your meetings do, until about 10 o'clock, when I should say, by what I saw and felt, of a truth the Lord was present with us. The spirit seemed to rest and clothe upon a Mrs. Conkling, and I thought, and think yet, that I heard a few words of a language that I could not understand. You must know that my mind was on the look out. And not long after, perhaps forty-five minutes, she broke forth in prayer to God, in a language that I could not understand, and continued two or three minutes, and then in our language, she gave an interpretation of what she had said. Then she broke out again, in the same language and was more lengthy than the first time. This last prayer or exhortation she did not interpret. I am credibly informed that they have these gifts and all the gifts of the gospel. I trust that I shall see and hear more yet; when I do I will write. I leave all to God whether you believe or disbelieve."

The Lord says, in these last days, that his voice is to all men; yea, verily he says, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; there is none to escape; there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. In solemn view of these things, we select the following item from a late New York paper:

SANDWICH ISLANDS.—The population of these Islands is estimated at 185,000 souls; more than one quarter of whom are under instruction. The number of schools and scholars in the islands is as follows:

	Schools.	Scholars.
Hawaii	338	20,396
Maui	274	11,170
Molakai	31	1,426
Lanai	9	522
Kahoolawe	1	32
Oahu	250	10,336
Kaui	200	9,000
	1,103	52,882

A greater part of the New Testament, and a considerable portion of the Old, have been translated and published in the language of the Islands. Also a Hymn Book, and various elementary and other books. The whole number of copies is about 556,000, comprising 21,531,330 pages. Numerous churches have been erected in different parts of the Islands, some of which are generally attended on the Sabbath by congregations of more than 3000 persons. Of course they must be

immensely large, though constructed of light materials, and we suppose not very expensive. The whole number of native church members is about 550, nearly 400 of whom were added during the year embraced in this Report. A vast improvement has taken place in the social condition of the people, as well as in every thing else which distinguishes civilized man from the savage.

BOMBAY.—At Bombay and vicinity, there are 34 schools under direction of the missionaries, containing 1940 scholars, of which 455 are girls; a fact which Americans will hardly appreciate as they ought. Until very recently, the idea of a female learning to read, would have been regarded by the native population as the height of absurdity. The Mission Press is very active, having printed during the year 1831, 1,481,300 pages, and since the first establishment of the mission 11,481,000 pages.

CEYLON.—This mission has been, in many respects, far more successful than that at Bombay. The number of native children and youth in the schools, is 3,650, of whom 617 are females. There is a sort of High School at Batticotta, to which students of promise in the lower schools are transferred, after they have advanced to a certain stage of progress, containing 93 native young men, 28 of whom are members of the Mission Church. The whole number of native church members connected with the mission, is 170.

CHINA AND SIAM.—The only missionary which the Society has in China, is Rev. Elijah C. Bridgeman. He has not been long there, and has been engaged, so far mainly in acquiring a knowledge of the language.—A printing press has been sent out to his aid, and a printer, Mr. S. W. Wells of Utica, is expected to go out in the course of a few months. The missionary at Siam is Rev. David Abeel formerly of this city.

¶ To all these inhabitants of the Islands of the sea, the gospel of the kingdom has to be preached, before the Son of man comes in the clouds of heaven, that some may be gathered to Zion.

Men in general, feast upon the errors of their fellow beings, rather than teach them how to unlearn them. Nation watches nation, state watches state, society watches society, sect watches sect, family watches family, and man watches man for iniquity.—Such is the condition of the world now.—The only way that many seem to take to become popular, is to paint the vices of others. A Paris correspondent of the New York Courier and Enquirer, while speaking of the American politics, says:—Let me add however, that there are among us those who congratulate themselves on the prospect of the spirit of rivalry excited by the question of the tariff being converted into hatred and of local discontents being fanned into open war. The admirers of what is called the strong form of government, are delighted at the prospect which your differences afford

them, of the destruction of that model to which the people of the old world look forward as an object of study and imitation.—They do not scruple to assert that the cause of all this angry discussion is to be found in a defect inherent and inseparable from the republican form of government. They tell us that the constitution of the United States would be infinitely improved if that very spirit of centralization could be infused into it which in the provinces of France is so bitterly complained of. In the mean time your dissensions are held up to our young republicans as a lesson that ought to teach them, that the mere forms of democracy are not an infallible cure for all political evils.

Without venturing to express any personal opinion on this interesting and important subject, I shall think it my duty to report to you from time to time the views which I hear expressed on it in general society, in order that you may have the benefit as far as my opportunities of observation extend, of that sort of reaction which is naturally produced by the reflections of distant and disinterested observers.

By this short extract, we see there are men feasting upon the errors of our republic: and we might bring forward something, to show how many are watching for iniquity, among the various denominations that profess to serve the Lord, to be saved, but we forbear, beseeching our brethren to set a better example, knowing that all that watch for iniquity shall be cut off. We have said, and we repeat it, that evil must be overcome with good. Our Lord said:—Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Such are the blessings which are promised to all who keep the commandments of the Lord, for the sake of eternal life; but if there are any disciples in Zion or abroad, that watch for iniquity; or, in other words, that wait until their brethren become perfect, before they themselves strive with honest hearts to become pure, will the Lord hold them guiltless? The world watches for iniquity, because satan is spreading his dominions over the face of the earth, and is reigning in the hearts of the children of men; but you who

are instructed by the revelations of the Lord, if humble, and guided by his Holy Spirit, have no excuse to watch for iniquity, or be jealous of your brethren. Every soul is to be saved for itself. Watch, therefore, that you may stand in your lot, O disciple of the living God! Watch, we do entreat, and do your duty.

THE CHOLERA.

Our exchange papers generally, carry the idea, that the cholera has left the northern states: in the southern, however, its desolating ravages continue. Natchez is said to be afflicted to a very great extent. As to New Orleans, the following will suffice:

¶ The Argus of the 29th of October says: The cholera and yellow fever continue to send great numbers to the grave. The Protestant cemetery last week amounted to 71, and in the Catholic to 121—total 192. We have been unable to find out the number of victims of each malady. The cholera, as far as we have been able to learn, has principally attacked the slaves, and persons of intemperate and unclean habits.

It is added by the Courier, that some of the physicians designate the prevailing disease as the Asiatic cholera, whilst others pronounce it the cold plague. The same paper complains much of inattention to the immediate burial of those who have died, and alleges that corpses are taken to the cemetery at night and allowed to remain until the next day unburied. "Last evening," says the editor, "at six o'clock, no one was employed in digging graves, and ten bodies remained all night unburied. We understand that this morning there were twenty!"

ANCIENT.

The following is given as an exact copy of the thirteenth chapter of the first Corinthians, from an ancient manuscript, and which is the oldest English translation of the New Testament, at present known to exist. The precise date is not known; but supposed to be about the year 1350, or about twenty years before the introduction of printing into England.

It is taken from a copy given by Dr. Adam Clark, the only alteration being the substitution of Roman print for the old black letter English.

"Gif I speke with tungis of men and angels sotheli I have not charitee: I am maad as brasse soundynge or a symbale tinkin.—